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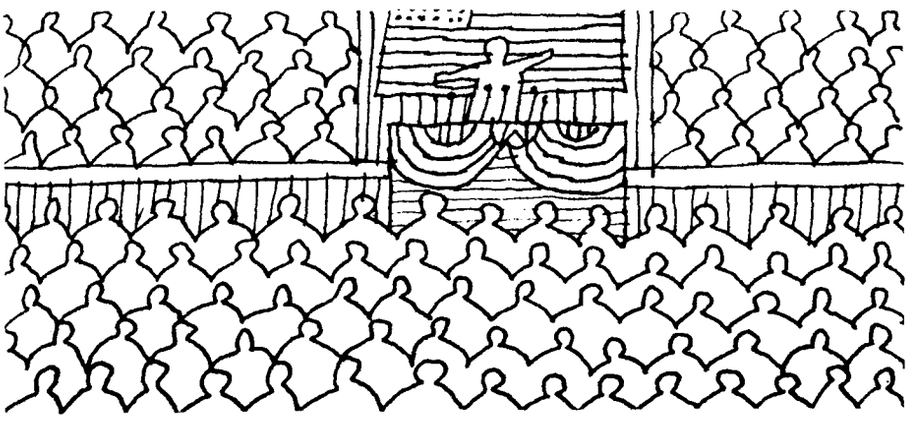

THE BITTER LATINS

Jordan Bishop

CODY IN CHICAGO

John Leo

A DAM SITE

William V. Shannon

THE HEAT IN SPAIN

Gabriel Jackson

NEWSPAPER

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NEWS AND VIEWS

The paperback edition of *The Documents of Vatican II* (America Press, Guild Press, Association Press) was edited by Walter M. Abbott, S.J., of *America* and handled at Guild Press by a gentleman named Harry Costello. It was translated by Msgr. Joseph Gallagher of Baltimore and has an introduction by Cardinal Shehan of Baltimore. It is therefore known in the trade as the Abbott-and-Costello, Gallagher-and-Shehan act.

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Statement of the week: "See, sacramentals are signs. Signs point to something; they're pointing to an ontological end. . . . The world is to bless, you know, like fishing fleets. . . . If what's-his-name, Secretary McNamara would consecrate his war in Vietnam, that would obviously be sacramentalizing the world. . . . Holy wars are the only kind of wars there should be." —Brent Bozell, editor-to-be of the projected Catholic magazine, *Future*.

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"It is perfectly legitimate to make a clear distinction between a false philosophy of the nature, origin and purpose of men and the world, and an economic, social, cultural and political program, even when such a program draws its origin and inspiration from that philosophy. True, the philosophic formula does not change, once it has been set down in precise terms, but the program clearly cannot avoid being influenced to a certain extent by the changing conditions in which it has to operate. Besides, who can deny the possible existence of good and commendable elements in these programs . . . ?

Pope John, in *Pacem in Terris*

VATICAN CITY (RNS 5/23/66) —Pope Paul VI, speaking on the 75th anniversary of the famed social encyclical *Rerum Novarum*, condemned atheistic Marxism as a "form of blindness which man and society must pay for in the end with the most serious consequences. It is "impossible" for the Church, he stated, to support social, ideological and political movements "originating in, and strengthened by, Marxism that has a false conception of man, history and the world." . . . He also noted that the encyclical (*Rerum Novarum*) led to other papal documents from Pius XI, Pius XII and John XXIII.

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Two Russians meet two Popes: It is said that Pope John wrestled with himself a good deal over the Adzhubei audience—that it was by no means one of his famous impulses. Among those he consulted was a former Italian ambassador to Russia, who said: "If you don't grant this audience, it will make you ill, so do it." The present Pope, who has just met with André Gromyko, is popularly associated more with such wrestlings, but as a prominent Italian journalist said in private: "He may have spiritual battles with himself over the appointment of some undersecretary, but *this* sort of thing he handles with professional assurance." *L'Osservatore Romano* stated flatly that the forty-five-minute conversation was "a continuation of that held between the Pope and the Soviet Foreign Minister on the occasion of the Holy Father's visit to UN headquarters." The editor, reflecting later, called it an act "clearly in line with the Pope's pastoral task of seeking all possible encounters and occasions for frank exchanges with every man, every authorized representative, whatever the ideology or the regime represented. . . ."

The echoes of the pastoral constitution on the Church in the world of today are clear: no less clear the conclusion that the Pope does not intend it to remain a bundle of paper aspirations. Manzini went on to say that a logical accompaniment to talk of peace (with Gromyko) must have been a discussion of the condition of Catholics in Soviet and satellite countries, and saw a significant emphasis in the comment of the Czechoslovak paper, *Lud*, insisting that peaceful coexistence involved for Soviet policy a regard not only for the political views of the individual but also for his religious feelings.

The statement that the positions of Catholicism and atheistic Communism are irreconcilable was made formally and without embroidery towards the end of the article. . . . It is all very strange. —The London *Tablet*

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Our un-favorite article on celibacy is "The Male Mystique," by Father Eugene Kennedy, M.M., in the current issue of *The Critic*. Father Kennedy takes statements (unspecified) by priests who think they ought to be married, translates them to mean "I need a woman to fulfill me," and translates *that* into a betrayal of personalism and exploitation of women "not really much more profound than the philosophy of Hugh Hefner." Somewhere in the background we hear the clicking of a clerical slide rule.

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Father Daniel Berrigan, S.J., in his book *They Call Us Dead Men* (Macmillan, $4.95): "Are we able to distinguish cultural Catholicism from universal Catholicism? The former is almost inevitably and invariably helpless once it is off the home ground. . . . If the cultural Catholic goes abroad, he becomes a thoughtless importer of his cultural baggage or the uneasy critic of local mores or the last of the colonials. The idea that the orders of humanism, creation, and redemption form a temporal and spatial unity everywhere in the world is foreign to such a one. So he remains a foreigner to all incarnations of humanism, creativity, or redemption that are not in his hometown handbook. The handbook is nothing so mysterious or exigent as the gospels or a sense of the mystery of man. It is rather a scrapbook of local mores and morals, of national folklore, or ways of thought that have cut Christ down to manipulable size." JOHN LEO

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CORRESPONDENCE

Loyola Protest

Los Angeles

To the Editors: In your issue of April 29, after mentioning the Loyola student protest against Cardinal McIntyre's order to remove the temporary altar in the University Chapel, you remarked that "the Jesuits, as is their custom in Los Angeles, collapsed immediately after the first growl from the chancery." Although basically correct, perhaps that comment might be amended to read that *some* Jesuits collapsed. For those who collapsed were not the Los Angeles Jesuits as such, but a few of the Jesuit administrators of Loyola University. . . .

Those administrators happen to be the same who yielded to politico-ecclesiastical pressure in withdrawing permission for Governor Rockefeller to speak here two years ago, and who for some inexplicable reason—in religious terminology referred to as the will of God—still remain in office. The majority of faculty members, lay and Jesuit, should not, I feel, be blamed because Loyola University, as many another university, has not been blessed with an abundance of courageous administrators.

The most disturbing aspect of the entire affair, however, was not the administrative surrender to a genuine abuse of authority, but rather subsequent attempts to condemn the protesting students and to placate the chancery. Apart from the unfortunate threat of suspension, which was probably not seriously intended and which, in any case, would seem to conflict with the constitutional guarantees of freedom of speech and assembly, some members of the administration and the faculty have exceeded their powers in attacking both the students who took part in the demonstration and several faculty members falsely accused of having instigated it.

A few examples should suffice. In the days immediately following the protest, telephone calls from various news media to student representatives were

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NO MORE MYTHS

The Vietnam speeches last week by U Thant and President Johnson show the ominous gap between reality and mythology. "In Vietnam," said the UN Secretary General, "there is growing evidence that the so-called 'fight for democracy' is no longer relevant to the realities of the situation." Two days later, in a Memorial Day Proclamation, President Johnson once again depicted the Vietnam struggle in the familiar categories of democracy vs. outside aggression, speaking of "our commitment to freedom." Again, U Thant had said: "Though the fear of a much larger conflict may still have a restraining influence upon the demands of military strategy, the temptation to win a military success may still prove stronger than the more prudent call to reason." On this point, the President said (by way of direct reply?) that the United States is "totally committed to defeat" Communist aggression in Vietnam.

The President, and Secretary of State Rusk, have used different rhetoric to describe different U.S. aims during the past two years, but we would have thought that recent events would have proscribed the old rhetoric at last. It is not a neat confrontation of ideologies, as the State Department tirelessly insists. Whatever Communism means to the Vietcong, it is clear that they are the strongest force in the South identifiable with Vietnamese nationalism. It is equally clear that few South Vietnamese think in State Department categories. As U Thant said, "Twenty years of outside intervention and the presence of a succession of foreign armies have so profoundly affected Vietnamese political life that it seems illusory to represent it as a mere contest between Communism and liberal democracy. Indeed, events have shown that the passion for national identity, perhaps one should say national survival, is the only ideology that may be left to a growing number of Vietnamese."

The Johnson Administration's ability to cling to the old mythology staggers belief. The myth that we are in Vietnam to protect the freedom of a people who want us there has lost its remaining shreds of credibility. Anti-American sentiments—and demonstrations—are widespread. Pete Hammill, in the New York *Post,* convincingly describes the cruel laughter of a Saigon crowd at the sight of an American soldier who had been beaten to a bloody pulp by a

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street assailant. Each day's dispatches seem to bring comparable evidence of U Thant's implication that the Vietnamese are bitterly critical of both sides for a war that has stretched them to the limits of endurance. Tri Quang speaks for many when he says, "We are oppressed by two pressures—the Communists and the Americans. In the face of such monopolization and control, we must regain our right to self-determination . . ." The "freedom" which President Johnson speaks of for the Vietnamese, should also include the freedom from Americans.

The Vietnamese people do not wish to be "saved" from Communism by America, nor is there any government left in the South to make such a commitment even if it were the will of the people. The wreckage of the American mythology is now strewn around for all to see, even American voters. The normal thing to do in such a case, one would think, is to abandon it. The fresh mythological offerings by President Johnson and Secretary Rusk are therefore all the more ominous. The war clearly must be liquidated, but the escalation in the old rhetoric may be the early warning sign that the next steps will be built, not on freshly discovered reality, but on the soothing old myths.

RERUM NOVARUM

It is 75 years since Pope Leo XIII issued *Rerum Novarum,* an encyclical which by now has almost a mythological place in the history of *aggiornamento*. Dates like these should be observed.

Encyclicals are elusive documents. Christopher Dawson, for example, was once able to say that the fascist, corporatist states fit the encyclicals' teaching better than Western liberal democracies. Looked upon from the mid-twentieth century, *Rerum Novarum* presents a mixture which could make such confusion possible.

The opening lines present as succinct a summary of the changes wrought by Leo's century as one could expect: they refer to the expansion of industry, technology and science; the changed relationship between employer and employee; the gap between rich and poor; the growing solidarity of the working class.

Despite this fact, much of the encyclical's argument strikes one as pre-industrial. There is a nearly physiocratic notion of land as the source of wealth. The Pope's statements about the right to private property, its advantages, and the need for its distribution largely have as their implicit model of property something on the order of the peasant's plot rather than the industrial enterprise. While remembering that Leo wrote as a moral teacher and not an economist, one still misses the economic relevance to the industrial age found in Marx. (Although, ironically, the outcome of the great modern revolutions—Russian and Chinese—pivoted on that very un-Marxian element, the peasant's plot—as do many of today's events in the developing nations. In this sense, perhaps, Leo's "pre-industrialism" lent him a realism Marx lacked.)

But generations of commentators notwithstanding, the intellectual content of *Rerum Novarum* is not the key to its significance. Not simply by enunciating a social "doctrine" but by pointing with approval to two living movements—social Catholicism in general and trade unionism in particular—did Leo XIII open a new era. As one Church historian notes: "Catholic social spokesmen were . . . a minority in the Church, often regarded with suspicion. . . . While their numbers grew and their doctrines became more precise, they were desperately in need of official support. Here lies the significance of Leo's intervention. . . ."

The point is that *Rerum Novarum*—and the other encyclicals with it—is not so much a "revelation" handed down from on high but a manifestation of new developments in the living Church. The Church's social doctrine begins at the "grass roots." This is why the Decree on the Apostolate of the Laity insists that laymen must thoroughly assimilate the Church's social teachings not only to apply them but also "to take their own share in the further development of that doctrine." The challenge for committed Catholics is not only applying the last encyclical but writing the next one.

CAMPAIGN SPENDING

To say that the present system of campaign giving and spending is a farce and a scandal would be an understatement. To say, indeed, that it is a "system" would be no less ridiculous. Yet that is what it purports to be. By virtue of the Federal Corrupt Practices Act of 1925 and the Hatch Act of 1940, campaign spending and contributions are supposed to be tightly controlled; the purpose of these Acts was to help reduce the possibility that the political process would be corrupted or unduly influenced by excessive funds concentrated in a few hands. They never succeeded in achieving these goals. There were too many loopholes; evasion of the law was easy.

President Johnson's message to Congress calling for a much tougher, more detailed law is thus timely and to the point. His further desire that the first $100 of contributions to political candidates be tax deductible would help to take some of the sting out of the restrictive laws. Hence, his aim is two-fold: to tighten control of contributions and spending but, at the same time, to offer a major inducement to those of average means to make political contributions. To complete the legislative package, the President also proposed that all federal legislators be required to itemize any gift of over $100 received by them or members of their family.

It is hard to object to any of these proposals. They show a shrewd sense of realism, indeed a devastating sense of realism. But they also pose some problems. There is,

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first, the question whether it is likely that Congress will enact such laws. To judge from a long history of foot-dragging, a large number of legislators will want nothing to do with public records of where they are getting their money. Moreover, such a law would probably have an immediate effect on the future campaigns of many present incumbents; more than a few, surely, would have to erect an entirely new fund-raising apparatus.

Another problem is that the law would have little effect on a major fact of American politics: that those who begin from a personally well-heeled financial base have an immense advantage over other candidates. This has, of course, been particularly pronounced at the Presidential level, but has also been true at the senatorial level as well. Unless a candidate is extraordinarily skilled at raising money, he will probably have to put up some of his own money to have any kind of impact. Or if not put up money directly, at least have the kind of job or income which will enable him to take off time from his regular work. Either way, the advantage clearly lies with the well-to-do.

That said, however, the President's plan represents a major advance. Whether accepted by Congress or not, it will at least help put the issues squarely in the public eye—just where Congress has never wanted them.

AFRICAN INVESTMENTS

The polyphonic relationship between Britain and the U.S. continues on its special course. Item: The same week (of May 22) that the Wilson government finally conceded that its hopes to bring the rebel Rhodesians to heel by economic sanctions had been in vain, President Johnson denounced the white supremacy practiced in certain parts of Africa. He mentioned the Smith regime by name. The occasion of the President's remarks to African envoys was the third anniversary of the Organization of African Unity, whose efforts against the Smith government, much less the governments of South Africa and the Portuguese territories, have been strikingly ineffectual.

The about-face in Britain after much confident talk about bringing Smith down came as no surprise, except possibly to the left wing of the Labor party, which put great stock in Britain's moral obligation to its black subjects. Prime Minister Wilson now sees a resolution to the conflict, involving basic political rights of the black majority, through negotiations with the Smith government. Apparently the Negro leadership will not be consulted, at least at this time, and it is hard to see how, under such circumstances, anything can be resolved at all. The President's remarks, then, came at a particularly auspicious moment. If they had been accompanied by equivalent action, say by the economic disengagement of the U.S. from South Africa, we might celebrate.

As it is, the Senate Foreign Relations Committee is presently seeking cuts in foreign aid that would seriously affect U.S. assistance to Africa. So instead of celebrating, the President's speech is an occasion to reflect on how little reason Africans have to believe our stated good intentions. For example, it was never really credible that economic sanctions alone would break the resolve of white Rhodesians. But the covert support Rhodesia received from South Africa and the Portuguese territories, making the sanctions even less effective than they might have been, underlined the interlocking relationship between the three governments in defense of white rule. To attack any one of the three, either militarily or economically, implies ultimately the willingness to take action against the other two. This willingness neither Britain nor the U.S. has been able to show.

According to an excellent study in *Africa Today* (Jan.), published by the American Committee on Africa, British and American banks constitute the major source of outside financial support for the South African economy. American auto and rubber companies likewise play important roles in South Africa's economic growth. Following the Sharpeville massacre, South Africa was bailed out of a major financial crisis by more than $100 million raised from U.S. banks and the World Bank and Export-Import Bank of Washington, an agency of the U.S. government. Export-Import still has almost $30 million in commitments and guarantees located there, and as its President stated in 1965, ". . . its operations are conducted in harmony with American foreign policy." To have feared the worst and been justified is no consolation.

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NEW PROTESTS

THE HEAT IN SPAIN

Several important events in recent months bear witness to the continuing state of agitation in the Spanish intellectual and university communities. One incident has to do with a gathering of Spanish intellectuals to render homage to the memory of the poet Antonio Machado at his birthplace in Baeza. The others relate to the struggle for freely elected student representation in the universities.

The Machado memorial meeting had long been planned for February 20. It had been organized by a group of young poets and artists. The mayor of Baeza was to have been the master of ceremonies. The program

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would have included the unveiling of a bronze head of Machado by the well-known sculptor Pablo Serrano, and the reading of a number of Machado's poems. The government gave no sign of objection to the proposed meeting until the week before February 20, when small notices appeared in the press, to the effect that the meeting was being postponed, ostensibly because the Serrano sculpture was not yet finished.

Despite these quiet warnings, or perhaps in response to what they interpreted as a veiled threat, the organizers went ahead with the February 20 plan. A motorcade, estimated by the New York *Times* correspondent Tad Szulc to number up to 2000 persons, proceeded from Madrid towards Baeza. The police stopped them some nine miles short of the town, and informed them that the ceremony had been postponed. Obliged in any case to go no further by car, the participants attempted to march to Baeza. The police then broke up the march. There was little overt resistance, but the police clubbed the legs of several dozen persons.

Only memories of the Civil War, bad conscience, and nervousness concerning the future can account for the government effort first to discourage the meeting by inconspicuous press notices, and then to break it up by sheer force. Antonio Machado is for many Spaniards the greatest of their twentieth-century poets. He was not an anti-clerical, and he joined no party. He was never a political activist. But there is a thread of broad human concern running through all his poetry, and in some verses he speaks directly about the reactionary, inertial features of Spanish culture. In 1936, however, he sided unequivocally with the Republic. He wrote occasional pieces in support of the Republican government, lived in Barcelona until the great exodus of January, 1939, after resistance had collapsed in Catalonia and he died on February 22, 1939 in the French village of Collioure.

The organizers of the Baeza memorial meeting of course chose to read some of Machado's poems which do have political implications. They planned to include his elegy to Franciso Giner de los Ríos, founder of the *Institución Libre de Enseñanza*, a progressive private school many of whose graduates played leading parts in the Republic, and a school which has remained closed since the Civil War. The last poem read was to have been "Hay un español que quiere," which may be rendered in English prose as follows:

"There is a Spaniard who wishes to live, and who begins to live, between a Spain which is dying and a Spain which yawns. O little Spaniard entering the world, may God protect you. One of the two Spains is bound to congeal your heart."

The poem was composed in 1914 or 1915. It does not allude to any specific government or form of government. Evidently the young Spanish intellectuals today feel themselves caught between these two Spains. Evidently also, dictatorships cannot afford a sense of humor, and must call out the police to prevent the public reading of such poems.

The current tension within the Spanish universities dates back at least to the beginning of 1965. Since that time students on all the university campuses, including that of the privately endowed Opus Dei University in Pamplona, have been demanding the right to substitute democratic, non-governmental student unions for the Falange-controlled, officially approved unions. The most serious by-product of that agitation in 1965 was the permanent expulsion from the universities of five highly distinguished professors who were held to have been spiritually responsible for the wayward conduct of the Spanish students.

Madrid was the center of student activity last year, but the recent incidents have occurred in Barcelona, though with strong repercussions elsewhere. On March 9, 1966, some five hundred Barcelona students who had been unable to get a permit to meet on their own campus, gathered in the Capuchin monastery in the Barcelona suburb of Sarrià. Police invaded the premises the next day, claiming the legal right to enter any building, including Church properties, whenever there existed a "threat to public order." No violence occurred on either side as the police evacuated the students. However, twenty-eight student leaders and Barcelona intellectuals were arrested, and all the students' identity cards were registered by the police.

Involvement of the Clergy

The following weeks were punctuated by boycotts of classes, street demonstrations, and an occasional sit-in. Both the police and the university administration became increasingly nervous. On April 27 the police attacked and beat up a well-known Jesuit father, Alfonso Alvarez Bolado. On the same day the university rector, Alfonso García Valdecasas, carried out his long-standing threat to close the university indefinitely. Eighteen professors were suspended, pending investigation of their possible role in student agitation. On May 11 police broke up a march in downtown Barcelona, and some 130 priests were among those beaten up. The next day the government announced that the university would reopen long enough to administer year-end exams. The activist minority of students may very well boycott these exams as a mark of solidarity with the suspended professors and student leaders. Meanwhile a substantial proportion of Catalan priests are pressing Archbishop Modrego y Casaus of Barcelona to publicly condemn the conduct of the police.

The Barcelona incidents are particularly significant for the involvement of the clergy. For several years now, younger elements in the Church, inspired by the attitudes of John XXIII, and by the success of Christian Democratic parties in Europe, have discreetly but nonetheless

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openly cooperated with intellectual and working-class protests against specific features of the Franco regime. A new boldness was involved, however, when the Capuchin fathers sheltered a meeting which had been forbidden by the police and the university rector; likewise when priests joined with students in street demonstrations. It is likely also that the police particularly enjoy beating up priests when given the opportunity. Anti-clericalism runs deep in all classes of the population, and the Church until recent years has been one of the strongest supporters of the dictatorship. It is not clear just why Father Alvarez Bolado was beaten up. But it is most interesting to note that he is President of the Marian Congregations of Barcelona, well known over the decades for their educational work on behalf of the industrial working-class; and that a few days after the beating incident he left Spain to attend an East-West colloquium in Salzburg.

The personality of the University Rector is also of some interest in judging a situation in which fundamental loyalties are more important than what happens in a particular demonstration. Professor García Valdecasas is a disciple of the philosopher Ortega y Gasset. As a young deputy in the Cortes of 1931 he identified himself with the small Orteguista group, which was liberal, but distinctly elitist, in outlook. In 1933 he became one of the founding fathers of the Falange, but he was always uneasy with Falangist doctrines of violence, and played virtually no role in the organization after the first few months of its existence. He took the nationalist side during the Civil War, on the grounds that the military rising was the only alternative to violent Communist-anarchist revolution. He has written extensively in praise of Spanish traditions of honor and *hidalguía*. It is impossible to imagine that he is happy to have closed the university even temporarily, or to have seen the priesthood support the rebellious students. But his dilemma, and that of the regime generally, is that Spain has been governed oppressively and arbitrarily for so long that any incident in the struggle for student democracy arouses violent reflexes. The government talks of liberalization, but wields the billyclub freely whenever it judges that freedom of assembly or freedom of speech may cause "disorder."

Ironically enough, a new press law of April 9 ended, theoretically, the censorship of the daily press. But no Spanish paper has reported the beating of the priests, and the Catalan clergy took it upon themselves to do so from the pulpit on Sunday, May 15. At the same time, in any cool assessment of the university incidents it should be noted that the various demonstrations, both in Barcelona and Madrid, have not involved more than about ten percent of the student body. The activists must often recall that wry line of Antonio Machado: "Between a Spain which is dying and a Spain which yawns."

GABRIEL JACKSON

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NATIONAL AFFAIRS

A DAM SITE

Although the Vietnam War now pre-empts most of the news space, there are important controversies in Washington that grind on month after month, as they have for years past. The hearings take place in half-empty committee rooms, and the news reports of them—when anything is printed at all—are tucked away in the back part of the paper. It was this way for years with the late Senator Estes Kefauver's investigation of the drug industry. It required the thalidomide scandal and deformed babies to bring this inquiry exploding to the front pages. So it was in the 1920's and early '30's when Senator George Norris and a small band of supporters waged a long, wearisome struggle to prevent Republican administrations from selling the dam site at Muscle Shoals to private power companies. The TVA was the outcome of Norris' long effort.

A classic struggle of this type is now underway in Congress. Its purpose is essentially defensive, but it has significant symbolic and practical implications. At issue is the fate of the Grand Canyon. The conservationists are on one side; they want to keep the Canyon as it is. The senators and representatives from Arizona and the neighboring states in the Colorado River basin are on the other side. They want to build two dams on the Colorado River that would eventually change the ecology of the Grand Canyon.

The conservationists have financial resources and some allies in the press. But the congressmen who share their views are mostly easterners and are badly outgunned in the strategic places of committee power. The advocates of the dams have no shortage of propaganda funds and are entrenched in the key places. Moreover, like any determined minority, they have the advantage of knowing what they want and relentlessly seeking it while their opponents have to overcome the apathy, confusion, and misinformation of the indifferent majority.

Interior Secretary Stewart Udall is for the dams. So is his energetic brother, Representative Morris Udall, who succeeded to his seat in the House. The brothers are both believed to harbor aspirations for higher political office in Arizona. The state's senior senator is Carl Hayden who has served in the Senate continuously for nearly forty years and is now President *pro tem*. More important, he is chairman of the Appropriations Committee

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where he can help or hinder the cherished programs or projects of each of his colleagues. Hayden is notoriously taciturn; he is alleged to have said, "They can't misquote silence." But though this stoop-shouldered octogenarian shuffles along as if he were a document clerk, no one doubts that when he chooses to be, he is one of the Senate's most powerful men.

Aligned with the Arizona members are the respective chairmen of the House and Senate Interior Committees, Representative Wayne Aspinall of Colorado and Senator Henry Jackson of Washington, and most of their committee colleagues. These men are westerners, and each of them has constituents whose interests they must protect, varying from cattlemen and sheep raisers to lumber companies, mining companies, and farmers cultivating dry land dependent upon the water projects of the Reclamation Bureau. As politicians, they generally tend to go along with one another's projects on a tacit *quid pro quo* basis. It is this political community of interest upon which Arizona relies and which the conservationist congressmen find hardest to overcome.

The two proposed dams are part of the Central Arizona Project which has been before Congress since 1959 but has never been authorized. But there have been hearings almost every year. They were held last summer and, after a winter of intricate negotiations, more were held by the House committee last month. The pro-dam forces are hopeful that this may be the year to push through the authorization.

Cash Registers

The Central Arizona Project, which would cost $1.7 billion, is a plan to divert some of the water of the Colorado River which flows across the northern and western part of the state into the fast-growing central section around Tucson. The two dams are not needed and would not be used to divert the water or to generate the electricity for operating the pumps. Rather, they would be used to generate additional electricity which would be sold, and this revenue would help offset the cost of the project. That is why conservationists describe them as "cash register dams." Why are the dams kept in the plan when they are not essential for any engineering purpose? Because this is ostensibly a land reclamation project. Under reclamation law, each project is supposed to be as self-supporting as possible. In short, the revenue from the dams is needed to help balance the books. But there is a good deal of pretense in all this. The Central Arizona plan is not really a reclamation project because the water will principally be used by industrial and residential consumers, and not to irrigate farm land. Conservationists argue that it would be more straightforward to pay for the water diversion and pumping costs with an appropriation by Congress rather than masking it as a reclamation project. But the advocates of the dams are not confident they could get the money on this basis. Moreover, the Reclamation Bureau does not want any revision of reclamation law because what it likes to call "multiple purpose dams" are the basis of its bureaucratic power. Without such complex projects to promote and administer, the bureau would diminish markedly in importance. As a result, numerous and diverse water projects are tied together under the catch-all rubric of "reclamation."

A Dispute

A lively dispute also rages as to whether the two dams would affect the Grand Canyon. The advocates of the dams say they would not since both would be constructed outside of Grand Canyon National Park, one at Marble Gorge upstream from the park and one at Bridge Canyon downstream from the park. But adjoining the park is a primitive area administered as Grand Canyon National Monument and a larger area called the Lake Mead National Recreation Area. (Lake Mead is an artificial lake formed when Hoover Dam was built on the Colorado River more than thirty years ago.) A dam at Bridge Canyon would back up the waters of the Colorado through both of these areas and for twelve miles into the Park itself. At the other end of the Park, a dam at Marble Gorge would change the Colorado from a free-flowing to a controlled river. Such a change would gradually transform the ecology of the river and therefore of the Park. The habitat of animals would be destroyed; the river instead of continuing to cut canyons as it has for millions of years would become slack water.

A year ago, when President and Mrs. Johnson took leading roles in a White House Conference on Natural Beauty, the Bureau of the Budget discreetly ruled in favor of postponing the construction of Bridge Canyon Dam until there could be further study to "re-evaluate the scenic considerations involved—preferably by a group of outstanding citizens." Conservationists were delighted and saw this provisional judgment as the beginning of the end for the whole project as now conceived. But no study group of outstanding citizens was ever appointed. The authorization for both dams remained in the bill, and the bill stayed very much alive on the committee agenda.

If the Central Arizona bill is approved, conservationists will suffer a shattering defeat. If they cannot prevent the invasion of Grand Canyon, the nation's most famous scenic treasure, how can they hope to protect less well-known places? However, if they can decisively turn back the Arizona lobby once and for all, they will have gained fresh impetus to combat the ravages of the dam builders and the road builders and the housing tract developers.

It is a quiet struggle, rumbling along inconclusively, but once decided, its consequences may persist long after today's headlines are forgotten.

WILLIAM V. SHANNON

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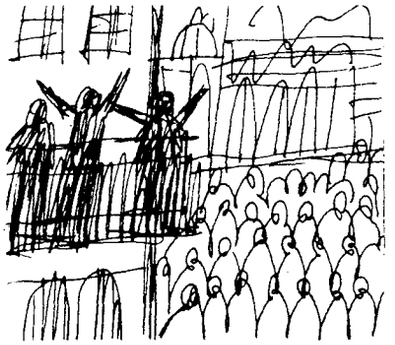

THE BITTER LATINS

The last revolution and the third world

JORDAN BISHOP

The rhetoric of the "third world" is an extremely moralistic one, especially when it comes to the wealth of the United States and what it believes is the inadequate, unrealistic and frequently unsympathetic response of the rich nations to world poverty. This attitude was most recently exemplified by L. J. Lebret's *The Last Revolution*, which was in turn largely scorned by American reviewers. In COMMONWEAL (November 26) it was excoriated by a reviewer as "superficial and at times downright irresponsible." This judgment is pretty much true of Lebret's book, and of a whole range of criticisms against the United States, especially on the subject of foreign aid. In defense of Lebret, it can be said that his book was clearly designed to awaken rather than to enlighten. But much more important, his trend of thinking is particularly prevalent among young Latin American Catholics, especially those involved in the Christian Democratic movement. Often emotionally attracted to Marxism, though put off by its atheism, they find in the themes expressed by Lebret and others the basis for the formation of non-Marxian ideologies involving a vaguely-defined Christian humanism. These same milieux have also for some time found their inspiration in Maritain, and more recently, in the works of Mounier.

What is being argued by sizable minorities in the third world is that the political and economic structures of the United States are at odds with the development of the third world. What is being asked is that these structures be changed. Moralizing or not, unrealistic or not, U.S. foreign aid programs (especially the military ones) are regarded with marked cynicism. They, non-Communists, do not want to be saved from Communism. Thus a Chilean representing a Christian Democratic government stated at the recent conference of Rio de Janeiro that a drop of one cent a pound in the price of coffee or copper does more harm to Latin America than all the Communists put together. The leftism, say, of Frei's "Revolution in Freedom" is put into perspective by the existence of a small group of "Catholics for Allende" in the last Chilean election, or of Catholics in other parts of Latin America who look upon Frei's Christian Democracy as a conservative movement.

It is easy enough, then, to be offended by rhetoric such as Lebret's, or to speak of people "biting the hand that feeds them" (though Latin Americans find the comparison to dogs equally offensive), but for many people in both the third world and Europe "Yankee Imperialism" is a serious reality. Three years ago an article appeared in a Brazilian Catholic weekly (since suppressed), dedicated to an attack on imperialism under the title: "Imperialists killed Christ!" The article was written by a Catholic priest (now in exile). A more balanced tendency is that represented by *Cristianismo y Sociedad* of Montevideo, a review published by a Protestant group whose general orientation is somewhat to the left of the Christian Democratic movement. They are also more optimistic with respect to collaboration with Marxists than either Lebret or the Christian Democrats. Nevertheless, the consensus reflected is more of a negative thing than a coherent ideology.

Many Christians, both Catholics and Protestants, have already made their own the Conciliar declaration on the Church and the world, refusing to identify themselves with any ideology or economic system, but open to dialogue with all of them. This in itself implies a rejection of the

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notion that Communism is a diabolically-inspired world conspiracy, and in 1955 a number of *Cristianismo y Sociedad* was dedicated to "The dialogue of our time: Christian faith and Marxism." This by no means involves a naive approach to the problems posed by Communism; but there is no doubt that the militant anti-Communism which has characterized many Latin American Christians in the past has been openly repudiated by important groups of Catholics as well as Protestants.

In these Protestant movements, Catholic authors such as Lebret, Maritain and Mounier are known and cited along with Barth, Bonhoeffer and Hromádka. Bonhoeffer in particular has captured the imagination of many Latin American Protestants, and in 1965 a special number of *Testimonium*, the Latin American quarterly of the Student Christian Movement, was dedicated to Bonhoeffer. Here again, the implications are clearly in line with those of Schema 13: Christians must be involved in the world, but must refuse an uncritical identification with any political or economic system.

Unsacred Structures

For Latin American Protestants, the desacralization of traditional social structures is almost a condition of their existence. They represent a minority group within a "Catholic" culture, and naturally tend toward a pluralistic society. But in the case of Latin America, this desired pluralism goes beyond religion or academic freedom in the universities. Catholics and Protestants in the United States may give a sacred value to "the American way of life," but Latin American Protestants are hardly inclined to see the traditional Latin American way of life as a sacred thing. In this they are joined by many Catholics of the left, and the ecumenism of *Cristianismo y Sociedad* is manifest in the fact that both Catholics and Communists have contributed to the review. The latest study published by the group is entitled *Hombre, Ideología y revolución en América Latina*, and embodies a further attempt to meet the need for a theology of revolution, following the publication of a study guide entitled *La responsabilidad social del cristiano* in 1964. Although many Latin American Protestants owe their existence to missionary movements from the United States, the group is authentically Latin American in their basic options, and are as critical of American "free enterprise" as they are of traditional economic and social structures.

In spite of a certain amount of moralizing about the greed of the rich nations, Lebret and his fellow humanists do not envision a world in which everyone would share equally a standard of living like that of the United States. That is precisely their point, that this standard of living is not the ideal to be sought after, and in proposing an ideal of development "in poverty," they do imply a criticism of the rich nations which is irritating at times. It is true, of course, that to propose the present standard of living of the United States as a universal ideal is quite unrealistic: the gap is steadily growing, not diminishing. Yet I do not think that Lebret's insistence on development in poverty can be interpreted in terms of sour grapes. Like Barbara Ward, he is very much aware of the differences in the value systems of East and West, more aware than most Americans of the fact that the development of the Soviet Union, China and the popular democracies presents a positive image to many thinking people in the third world. Perhaps more important, it is also an image which seems at least to be possible for them, whereas the affluence of the United States is not, except for a chosen few. These latter, of course, are on the side of freedom, western democracy and the status quo.

Nevertheless, even among those who by birth or education enjoy a privileged status in underdeveloped countries, there are many who have acquired some social consciousness and who look for a social revolution. It is natural that this be mingled with a strong nationalism in many cases, a nationalism which easily turns to protest against Yankee Imperialism. Juan José Arévalo's *The Shark and the Sardines* (New York, Lyle Stuart, 1961), an impassioned and bitter protest in which one senses a certain hopeless frustration, is typical of the attitudes of many Latin American intellectuals. These are not dogmatic Marxists; there is a large dose of nineteenth-century liberalism in their thought. Their insistence on sovereignty, for example, has little or no place in orthodox Marxism, except perhaps as a defense against imperialism. In this case it is valued way beyond the limits of Marxian tactics. On the other hand, "free enterprise" has come to mean exploitation and domination. The Cuba of Fidel Castro has become a symbol of hope for many, and propaganda which emphasizes the poverty in which Cuba now struggles to maintain her independence only confirms their belief that the United States is an imperialist power that will fight to maintain her colonies. The struggle in Vietnam is naturally interpreted in the same light, as a weak and defenseless nation struggling for freedom against an imperialist giant.

Beyond the Military Coup

It hardly seems likely that the rich nations will "in some way be overwhelmed by the poor ones if they do not mend their ways." History has shown few examples of this, although in some cases poor nations have been able to free themselves for a time from foreign domination. In the case of Latin America, the notion of *revolution* has taken a new turn in recent years, and is sharply distinguished from the *cuartelazo*, the military coup that is legendary in Latin American history. For some the Frei experiment in Chile represents a peaceful solution for the continent.

On the other hand Hiber Conteris, writing in *Cristianismo y Sociedad* in 1965, speaks for many when he

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says that the hope of rapid and non-violent structural changes in Latin America has already disappeared. Inevitable changes will be slow and late in coming, and will not be achieved without considerable violence. Now Mr. Conteris is not a prophet of violence—quite the contrary. He does not *want* bloody revolutions. But as things are going at the present time, he feels that these are inevitable. If he is right, it is hardly a question of the poor nations of Latin America, or of other areas of the third world, enslaving the rich nations, but rather of a series of bloody struggles for independence à la Vietnam, not necessarily Marxian in orientation, although we can be assured that the Marxists will be present in these struggles. The Leninist doctrine of the predominance of political superstructures during any revolutionary period provides a guide for Communist action in underdeveloped countries; they are less interested in economics than in politics. Other than economic values are at stake, and they are well aware of the fact.

Nor does it seem that the ideal of a new Christian and humanist civilization is a likely prospect. It sounds nice on paper, but to date there are no functioning examples of it to attract the imagination of the peoples of the third world, even on a Latin American scale. For significant minorities, the examples of development that offer some hope of realization are those of Russia, China and the popular democracies. They offer an example of development in poverty which, unlike that preached by Lebret, has been tried with a modicum of success. It doesn't really help much to point out flaws in these societies: the lack of freedom, the formation of new dominating classes, nor especially the poverty, since all of these things have existed at one time or another, in one degree or another, in societies established under the banners of liberal democracy and free enterprise, and continue to exist with the blessing of anti-Communist governments of the free world. The specter of Marxian tyranny is in any event less real than the concrete situations lived by people in the third world. This does not mean that a majority, or even a substantial minority of the people *want* Communism. In many cases they are not quite sure what they want, but they can get very tired of being saved from Communism, since experience has shown that the anti-Communist pill often contains other, less palatable ingredients, such as the treatment accorded the non-Communist left in Brazil's "revolution."

Economics and Politics

There is a sort of dogma in some circles that the solution, or a solution to Latin America's problems can be found on an economic level, principally by the formation of a middle class dedicated to "sound" economic principles, that is to say, free enterprise. Actually it frequently occurs that this new middle class, frustrated in the face of economic problems, provides the leaders of political activity which is revolutionary in character. The universities are open to them, but the establishment is a closed corporation and they feel that it must be broken.

The Communist parties and various nationalist groups on the left absorb a considerable number of university students. Marxian ideology, not always orthodox, and a refusal to identify themselves with the status quo usually result in these groups forming a common front with the Communist parties on the political scene, both in the universities and on a national (and international) level. In spite of the effusion of slogans about the downtrodden masses of workers and *campesinos*, one has the impression that Communist leaders usually come from this new middle class, more often than not from the universities.

Politics, of course, play a dominant role everywhere: in the universities, in labor movements, in the professions. Efforts at forming "neutral" trade unions or similar organizations are usually greeted with a certain amount of skepticism; it is felt that there *must* be a political angle somewhere, and if it does not immediately appear, the men behind it are admired for their political astuteness in keeping their political objectives hidden for the moment. Aid programs altruistically conceived are seen as pursuing political objectives, and in some cases, anti-Communist strings are quite sufficient to confirm the suspicions of the Latin American observer. Peace Corps volunteers are usually presented in the Communist press as spies, and foreign clergy as political agents, all dedicated to the cause of Yankee Imperialism and the political domination of Latin America. In the case of the clergy, the fact that the Church has usually been identified with the status quo makes such charges easier to believe.

The problem posed by books such as Lebret's *The Last Revolution* is not so much whether Lebret tends to oversimplify or to moralize, or whether the suspicions of people in the third world are ridiculous and unfounded. The problem is that all this represents a real consensus, a consensus which is deepened by every American adventure such as those of Vietnam, Guatemala or Santo Domingo, and which for many Latin Americans is confirmed in detail by the history of U.S. policy in Cuba, as well as by the support of almost any anti-Communist movement in the continent. And successful government, whether those governing favor Washington, Moscow or Peking, demands a consensus.

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The tensions build

CODY IN CHICAGO

JOHN LEO

Chicago

More than 400 priests in Chicago have formed what *Time* magazine has rightly called "the closest thing yet to a union of priests." The group, as yet unnamed and unstructured, was set up openly but swiftly, without the consent of Archbishop Cody but without any antagonism toward his leadership. Its first report, a masterpiece of tact, is a list of liberal suggestions for improvement of the Archdiocese. The closest thing in it to overt criticism —"the priests felt that they should be able to communicate with the Archbishop more easily"—was included to placate the young firebrands of the Archdiocese. The committee itself is in the hands of older curates who know their way around.

Archbishop Cody's reaction thus far has been mild—no public comment and no attempt at all to head off organizing efforts, possibly because a third of the priests in the entire Archdiocese are already involved. The Archbishop ordered the diocesan paper, the *New World*, not to print anything about the group, but reversed himself after word of it appeared in *Newsweek*. Before the *New World* article went to press, the Archbishop deleted the number "400" and inserted at the end a line claiming that the organization grew out of an improvement he had made in the Archdiocesan board of consultors.

The insertion was true, in a sense. Last November the Archbishop broadened the board of consultors to include, for the first time, two elected assistant priests. But the new priests' organization, nominally set up to advise the two elected consultors, was the last thing the Archbishop envisioned. The clergy, however, are not at all displeased by the *New World* insertion. What the Archbishop takes public credit for today, he will have trouble attacking tomorrow.

The outpouring of early support for the group probably could only have occurred in Chicago, an Archdiocese long known for its open and liberal tradition. Of 376 priests who returned questionnaires, 375 said they wanted more meetings. Every seminary class since 1938 was represented. Only assistant priests were invited, but now, with many pastors asking in, the group is being broadened. By mid-June it will have hardened into a permanent power center totally outside the chancery structures. It is likely to have profound effects on Chicago, not to mention other dioceses.

The organizing drive is not simply a response to the centralizing efforts of Archbishop Cody. "We've been heading toward such a group for several years," said one young assistant. "When Cardinal Meyer died, a plan for a similar structure was on his desk. We simply decided to go ahead with the idea on our own."

Nevertheless, the early success of the priests' group is due in large part to the growing discontent with Archbishop Cody's leadership. In his nine months in Chicago, the Archbishop has managed to generate an apprehension and mistrust among the clergy out of all proportion to what he has actually done. It has reached the point where even the most liberal and necessary actions by the Archbishop confirm the general suspicion and further alienate the clergy.

One recent example was the removal of Archbishop Bernard J. Sheil as pastor of St. Andrew's, a plush Chicago parish. Archbishop Cody had already removed between 35 and 40 over-age pastors, some of them in their eighties, and the general feeling among the clergy was that the step would have to include Archbishop Sheil to be meaningful. Sheil, a liberal hero long before his famous attack on Joe McCarthy, is 78 years old and his powers have been in decline for at least a decade. Interest on the parish debt alone runs to almost $3000 a week, about ten times the Sunday collection of some lesser-endowed Chicago parishes. It is also true that Sheil did not make things easy for his Archbishop. At first he refused to see him, and then, after accepting a new administrator with full powers to run St. Andrew's, he issued a prickly statement to the press protesting the fact. Nevertheless, the clergy felt that Cody had dealt brusquely with the old hero, particularly in silencing him after the outburst to reporters. Sheil, after all, was a national figure when Cody was a young Monsignor just beginning his climb up the ladder.

The Xavier Lectures

Other grounds for mistrust are more substantial, particularly the incident involving the St. Xavier lecture series. At least twice, the Archbishop explicitly conveyed his non-approval of the series, and it was cancelled. After

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the Chicago press got wind of the affair and reported it, he issued a press release stating that he "never opposed the symposium since this was a matter to be decided by the (college) administration," and the talks were finally held as scheduled. Officially, the college went along with the Archbishop's explanation that a "misunderstanding" had occurred.

Recently Father Peter O'Reilly, a leader of the teachers' strike at St. John's University and a priest of the Chicago Archdiocese, cancelled out of a major union speech in Chicago and said he could not talk about it. The Archbishop has passed word that he had nothing to do with it, but the explanation is not widely believed.

In two far more celebrated cases, the Archbishop assigned pastorates to two prominent priests who had been working full-time for years in the social apostolate, Monsignor John Egan and Monsignor Daniel Cantwell. The Egan assignment, which came first, was interpreted as an attempt to undercut the largely independent work of the archdiocesan Office of Urban Affairs. Monsignor Egan, its influential director, is plugged into a network of social movements of broad scope. Archbishop Cody left Monsignor Egan's future at the office up in the air, but when Egan's friends made a major fuss about it in the press, the Archbishop said he wanted the Monsignor to continue in the urban work. Some of the sting went out of the issue when later assignments made it clear that the Archbishop wanted all his priests to be connected to a parish. But Monsignor Egan's friends insist that the pastoral assignment will cripple the work of the office, and that the Archbishop's intention is to bring its work firmly under his own personal control.

The Archbishop's drive for centralization, neat structures and crisp flow charts has been a matter for some joking, but far more anxiety. The Archdiocese is used to a more free-wheeling decentralized approach, and reads the results of the Vatican Council as an endorsement of the tradition.

The clergy complain that Archbishop Cody often waits months before answering their letters, but acts immediately on crank notes that Cardinal Meyer would have thrown in the wastebasket. In one case, an assistant in a suburban, Birchy parish was ordered by the Archbishop to stop publishing a newsletter and to quit his outside lectures. The action was taken on the basis of an anonymous complaint, and the priest in question was not consulted before the Archbishop's action. However minor, incidents like these have heightened anxieties about arbitrary chancery actions and a one-way flow of communications. "There's a great deal of insecurity among the clergy," said one prominent Chicago priest. "They just don't feel sure that the Archbishop is going to handle them in a Christian way."

Ominous Signs

One sign that many priests consider ominous has been the "checking out" of several priests by the chancery. A chancery official will go down a list of a priest's clerical friends, subordinates and superiors, telephoning each one, and after binding him to honesty and silence about the inquiry, ask details of the professional and private life of the priest in question. The upshot has been to feed various suspicions. Many priests now feel anything they say or do is likely to turn up in a chancery file. All this is new in Chicago.

The irony is that the Archbishop has aroused anxieties while fulfilling some of the fondest wishes of the clergy. He has removed the rector of the Archdiocesan seminary —which Cardinal Meyer hadn't the stomach to do— thus paving the way for impressive reforms. He has pushed the new liturgy, raised clerical salaries, reformed Archdiocesan insurance plans, and announced plans to upgrade salaries and standards throughout the school system. His appointments, with one exception, have been considered excellent.

But according to one priest in the Chicago bureaucracy, "he has managed to convey the idea that nothing of value happened in the Archdiocese until he arrived. He is mistrustful of his priests, often giving them two full-time jobs to make sure they're not goofing off. Initiative is being discouraged, and the chancery bureaucracy is on the point of becoming paralyzed. Since the Archbishop likes to do everything himself, his subordinates are reluctant to take even routine steps without his explicit approval, which often takes months."

The paralysis creeping into the bureaucracy is casting considerable doubt on the Archbishop's reputation as an administrator. Authority is not delegated, and many priests feel they have responsibility without the power to carry it out. The Archbishop deals personally with matters most administrators pass on—he tries to sign every check and answer virtually every letter himself. Paperwork has been multiplied to an extent never seen in the Archdiocese. Priests must get written permission to concelebrate, to say two Masses in one day, and even to go on vacation. Each priest has been required to file a will and funeral instructions with the chancery. A stream of correspondence, almost all dealing with business matters, flows from the chancery to every parish.

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Above all, there is no sense of where the Archdiocese is going. In comparing notes after different clergy conferences or private interviews with the Archbishop, priests give conflicting versions of what the Archbishop stands for. He has deplored civil rights demonstrations, and clerical participation in them, and yet has privately assured a prominent civil-rights priest of his support for his work. He has spoken publicly of amalgamating the Negro inner-city parishes (since they can't pay their own way) and has been quoted as strongly disapproving the inclusion of non-Catholics (Negroes) in Catholic schools. Yet he privately told a struggling pastor who runs such a school not to worry, that the Archdiocese would help pick up the tab. Publicly, he is strongly identified with ecumenism, but many priests fear he considers it something for the ceremonial participation of bishops alone. At one major inter-faith gathering, he saw to it that he was the only Catholic cleric in attendance. He sponsored an inter-faith service at the Cathedral, but took some of the shine off it by labeling the affair "the Archbishop's Hour of Prayer." That was five months ago. Since then, no other ecumenical event has been held, and a chancery directive has warned priests against attempting any inter-faith ceremonies on their own initiative.

More Schools

The Archdiocesan school policy is similarly obscure. A report that the Archbishop will attempt a massive building campaign to put "every Catholic pupil in a Catholic school"—which would mean doubling the present secondary school capacity—has alarmed many. An "Open Letter" by the editors of *New City*, written to the lay chairman of the school board to avoid a direct confrontation with the Archbishop, has argued that "no school building program can realistically 'close the gap' for our students," and pleaded for consensus and more openness in discussing archdiocesan policy. The letter was dismissed in a front-page editorial of the archdiocesan newspaper.

So far, despite the Archbishop's clear preference for an ecclesiastical tight ship, Chicago's liberal traditions have not been directly threatened. The objections are to style, or to possible threats, and rarely to anything substantial the Archbishop has done. The liberals and activists have not been hurt. But the Archdiocese is marking time. Many priests still don't believe that the Archbishop will try to run a sprawling Archdiocese out of his back pocket, as he did in Kansas City and New Orleans. There is a certain feeling that this is the big city, with some lessons to teach a new Archbishop, particularly one who leans too hard against the relaxed tradition built up under previous Cardinals. The idea for an association of priests grew out of this tradition. Though it has been set up with great care and respect for the Archbishop, it is the first shot across the bow of the tight ship.

THE SUN ALSO SETS

THE STAGE

The last refuge of scoundrels, in the reviewing game at least, is criticizing the ads instead of the play. So let's get this over with quickly. Isaac Babel's "Sunset" has managed to accrete the kind of favorable quotes—some from the usual non-names, Ronny Foxglove of *Fire and Hearth* etc., but some from real people—which add up, if read quickly one after the other, to a seriously false picture. No imputations of villainy are intended—we have all been bewitched at one time or another, some of us for years on end—but the public should be warned. People are sometimes gulled by ads such as these into breaking long theatrical fasts: and if they do so this time, they may give up the theater once and for all.

To put the matter with excruciating moderation: "Sunset" is so bad that it almost makes the rest of the season seem good. The production is bad, the acting is bad, even the sets are bad—mangy, pointless and unevocative. One stands at times almost speechless before such badness. Stabbing at one's program desperately in the dark, one notes that the last work translated by Mirra Ginsberg (co-perpetrator of "Sunset") was a volume of Soviet satire called "Fatal Eggs." Making jokes about titles is the second-to-last refuge of reviewing scoundrels: but if ever there was a gloomy portent for a theatrical venture, this was it.

Actually, in fairness, the translation by Miss Ginsberg and Raymond Rosenthal is one of the few fairly blameless aspects of the evening. In such a production, with the cast alternately mumbling and roaring, under-cooking and burning everything in sight, the quality of the translation simply does not arise. The quality of the play only barely arises, and what can be glimpsed of that is not encouraging.

There is no reason in the world why good short-story writers should write good plays: and probably much reason why they shouldn't. Reading time and performing time belong on separate clocks; and even dialogue-athletes like Fitzgerald and Hemingway (Henry James shows what happens to clumsy dialogue-writers) have found that written conversation and spoken conversation are two different events. (A play full of good Hemingway dialogue would be preposterous—as indeed "The Fifth Column" was.)

With a writer like Babel, another problem arises. In his case, very much depends on narrative tone of voice, and this is of course the first thing that gets lost on the way to the theater. A writer with a twin-gift for playwriting might find parallel ways to re-establish this tone; or he might get a great director to do so for him. If the sights and sounds of a writer's world are reassembled art-

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fully enough, his tone of voice may be reassembled with them (e.g., the Abe Burrows version of "Guys & Dolls"): but this must be done through analogy and metaphor, which is why it requires a great director.

Anyway, no such miracle has occurred with "Sunset." In fact, the atmospheric analogy here would be to people grunting in a junkyard—about as far from Babel's world as you can get. If you can imagine Chekhov being played by Wallace Beery and Marjorie Main, you may just begin to gauge the extent of misinterpretation involved.

Such mistakes drag whole companies down, like the wakes of leviathans. Out of an abnormally large cast, there is not a single distinguished performance—a disaster too total to be put down to coincidence. The production mocks the actors' efforts at every turn: to save themselves, they would have to defy it: and chaos would be multiplied.

Such miscalculations are almost too vast to be anybody's fault. They are the abiding nightmare of anyone doing creative work, and should probably be treated with sympathy and a certain superstitious dread. They should also be allowed to close in peace. (*Closed at the 81st St. Theatre*)

Since the column is already hung in black crepe, this might be a good time to mention "The World of Gunter Grass," an experiment that didn't work out too well. The world of Herr Grass resides in his books and nowhere else. He is a novelist of great density, and hard-breathing attempts to render this by telling several of his stories at once prove only confusing.

Although it probably makes me a bad McLuhanist, I generally find the stage more linear than the printed page: effects of simultaneity and counterpoint that are easily absorbed in novel-reading just give one a headache in the theater. Beyond that, it is tough enough to write plays when that is what you are trying to do: to hope to luck into one by gluing someone's novels together is the kind of addle-pated hubris that has always had a hard time of it in the theater, whichever side of the footlights it comes from. (*At the Pocket Theatre*) WILFRID SHEED

SUB COMEDY

THE SCREEN

Admirers of the Mark Twain-Will Rogers school of humor should have a fine time at "The Russians Are Coming The Russians Are Coming," a new comedy that kids New Englanders and is as American as apple pie. It tells a simple story of what happens when a Russian submarine gets stuck on a Cape Cod island: a group of sailors comes ashore in the pearly dawn to seek help, and the confused islanders act as if the whole Soviet Union had arrived for the invasion. The script, which William Rose based on Nathaniel Benchley's novel *The Off-Islanders*, has some amusing dialogue and situations. The color photography of the island and attractive little village is lovely; and the good and large cast gathered by producer-director Norman Jewison to portray the various American and Russian types do right well by their roles.

It's not the corn I object to in "Russians Coming." No doubt that belongs in simple-minded spoofs like this and "It's a Mad, Mad, Mad, Mad World" (also written by William Rose). The trouble with "Russians Coming" is that producer-director Jewison didn't know when to call it quits. The picture is far too long, and many of the individual scenes run too long. There is little more to the plot than the confusion caused by the arrival of the Russians, so the movie is padded with stereotype characters and repetitious incident after incident exhibiting their behavior and reactions to the unexpected.

As a New York writer vacationing on the island with his wife (Eva Marie Saint) and children, Carl Reiner is very funny, especially when he's annoyed at his obnoxious six-year-old. And so are Brian Keith as the police chief who refuses to believe the Russians have arrived and then behaves like a cop handing out tickets when he really sees them, Jonathan Winters as his bungling assistant, and Paul Ford as a Vet who appoints himself as commander of defense. And so are Tessie O'Shea, Ben Blue, Doro Merande, and several others as local yokels. Alan Arkin shines as the likable and sensible leader of the Russian landing party; and Theodore Bikel as the Russian captain does an amusing caricature of a humorless bully. But after each of the actors, including John Phillip Law as a handsome young sailor attracted to pretty New Englander Andrea Dromm, establishes his character, there's little the story can do except avoid World War III. I suppose the moral of the piece is that if people would be more thoughtful and less silly, there wouldn't be any wars. But perhaps there'll always be the military-minded like the Paul Ford Vet, or fools like the Ben Blue clown who, *after* the Russians have gone, rides through the island Revere-like shouting the film's title.

As different from the homespun corn of "The Russians Are Coming" is the glittering sophistication of "Lady L," a rambling period piece which starts in the present when Lady L is 80, goes back to the turn of the century when this French girl was a laundress for an elegant Paris bordello, shows how she happened to marry Lord Lendale, and then winds up in the present again for a finale jammed with tricky surprises that even O. Henry would not have considered cricket. The filming of "Lady L" was begun several years ago, but it ran into so many problems it had to be postponed. As it now stands, under producer Carlo Ponti and director Peter Ustinov (who also wrote

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the script from Romain Gary's novel), the movie is incredibly handsome with stunning color photography of its French, Swiss, and English locales (particularly the 300-year-old Howard Castle). "Lady L" is a treat to look at, but evidently all the story problems were not solved. The film strives so hard to be blasé that it becomes rather phoney. And every now and then, its jumps in time and place become too difficult to follow, as if some of the scenes were missing.

In the lead and title role, however, Sophia Loren is a delight and displays her usual vitality and enthusiasm in the many aspects of the demanding impersonation. She makes it clear as the pretty young laundress that she will not become one of the *filles de joié* in the house for whom she washes. But when she falls in love with a young anarchist (Paul Newman badly miscast), she throws over everything for him. Later in widow's weeds, she is appropriately sorrowful on the surface but actually planning with skill to get what she wants; and eventually what she wants and gets is Lord Lendale. David Niven is excellent as this somewhat-sad, somewhat-funny, but rather sweet and understanding titled Englishman. Since the lowdown on Lady L is not revealed until the finale, its secrets must be kept.

At times Peter Ustinov's direction is extremely slow, and the film, although its talk is bright, almost drags. Portraying a small role, himself—that of Prince Otto, one of Newman's intended victims, Ustinov overdoes the feeble-minded royalty act. His direction of other supporting players, however, and the exceptionally beautiful large scenes are fine. Perhaps "Lady L" isn't meant to be believed. When it's bad, it's awful; but when it's good, it's scintillating entertainment in top style.

PHILIP T. HARTUNG

BOOKS

A sociology of religion

Religion and Society in Tension

CHARLES Y. GLOCK & RODNEY STARK

Rand McNally, $6

ANDREW M. GREELEY

Charles Y. Glock and Rodney Stark are two of the most skillful practitioners among the small but growing bank of sociologists concerned with the sociological study of religion. Therefore, the publication of a collection of their essays ought to mark an important milestone in the progress of this still very inchoate discipline. Unfortunately, the volume falls far short of these bright expectations and at least some of the essays might cause one to wonder whether Glock and Stark have not embarked on a path which may take them further from understanding the relationship between religion and society.

Incredible as it may seem, the two authors seem bent on resurrecting the old battle between science and religion. Their last two essays "On the Incompatibility of Religion and Science" and "Religion and Social Sciences: Images of Man in Conflict" seem to lament the fact that the battle between science and religion is not raging with all the vigor of bygone years. But they are not daunted by this thought; they are firmly persuaded that the battle will begin again, with the social sciences rather than the physical ones serving as the battlefield whereon religion will go down (at least most likely) to its ultimate defeat. If such a line of argumentation seems like the village atheist equipped with a computer, the impression would not be altogether inaccurate.

One does not of course argue that the problem of science and religion has been solved, but it is somewhat startling to hear it affirmed that the only kind of knowledge which a scientist can admit is empirical knowledge. And it is even stranger to be told that the "deterministic" (by which, I assume the authors mean "probabilistic") models of social science exclude the possibility of either divine intervention or human free will. One can only conclude that the authors have rather naïve notions about scientific determinism (as compared to a whole school of thought which I am told currently exists among physicists) and even more naïve notions about theology.

It is disturbing to find one of the most difficult and subtle dilemmas of the last millennium of human thought reduced to the most simplistic of terms. Enough to say that I seriously doubt any theist theologian (words that are no longer redundant) would find any problem in reconciling the probabilistic explanations of human behavior adduced by social sciences with either divine intervention or human freedom; and to suggest that they would is only to indicate that the author of the suggestion has not read much theology and does not know much about modern religion.

In addition, some of the data advanced to prove that there is an empirical conflict going on between science and religion is more than a little suspect. Indeed, one of the "correlations" that is cited as a "proof" turns out to be a matter of definition. Thus, by the authors' definition, those who go to Catholic colleges will score low on an "index of exposure to scientific perspectives" and, also by definition, those who go to Church regularly will score high on an "index of religious involvement." But Catholics go to Catholic schools and Catholics go to church regularly. Therefore, there is an inevitable relationship between going to church and scoring low

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on a scientific exposure. But this is not a proof or a correlation; it is merely a logical internal consistency. All that is proved is that those who go to Catholic colleges go to church regularly and nothing is established about whether those who go to Catholic colleges have a low score on scientific perspective; the authors assert this—but in the face of a vast amount of contrary data available in the same NORC sample with which they are dealing.

Perhaps the most valuable essay in the book is one on the "New Denominationalism" but even here the data, while suggestive, are hardly as conclusive as Glock and Stark would have us believe. One would hope that future publications of this talented team will display more sociological rigor than the present volume.

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DAN WAKEFIELD

New American Library, $5.95

LEONARD KRIEGEL

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As a representative of what the jacket copy strangely calls "the tough-minded generation that came to maturity in the 1950's," Wakefield insists that we look at the '50's and '60's, *his* time, first of all against the reality of life on "the block." The first chapter describes his childhood and adolescence in Indianapolis—a time and place that seem as innocent in 1966 as the Hannibal of Mark Twain's boyhood must have seemed when he returned there only a decade after the Civil War. Perhaps it is no more than the innocence of reflection, but Winthrop Avenue in Indianapolis does not seem very different from Rochambeau Avenue in the Bronx. They are bound together by a generation's nostalgia, a strange nostalgia when one thinks of what the late '30's and early '40's were actually like.

This self-identification gives a freshness to Wakefield's reporting. Israel, Franco Spain, Appalachia, Emmett Till's murder, marijuana, Newport jazz festivals, and Jack Kerouac—all the places and people he writes about remain vivid to us because they are seen by an "I"; the result is reporting that is significantly human, and human without the cloying sentimentality that so frequently makes a reporter's personal narrative pretentious and embarrassing.

In line with his insistence on an individual voice, Wakefield rejects some of those roles he is expected to accept. A liberal, he is acutely critical of the self-righteousness of so many American liberals. One of the best pieces in *Between the Lines* is "The Village and the Tiger," a glance at the battle between Tammany and the VID for political control of the Village. Like Dan Wakefield, I have not been particularly impressed by the Reform Democrats I have met; most of them seem to possess the souls of self-righteous clerks who smell of virtue and the Museum of Modern Art. Wakefield places the reformers in a Greenwich Village which has, for better or for worse, its own ideas of order. "We belong to different tribes," Wakefield notes, "and trust our own."

The only section of the book that I found disappointing was that devoted to Wakefield's travels in Israel and Spain. In both places, his consciousness of being a foreigner robs his prose of its characteristic decisiveness; he is too self-conscious, too apt to hide behind the "foreignness" of a country. But almost all the other pieces, from those on the strike at Hazard and "The Prodigal Powers of Pot" to those on "The IWW at Fifty" and "Salinger and the Search for Love," can serve as primers for what his craft should be to any young reporter. At a time when Mr. Capote claims to have evolved a "new art form," we can be especially grateful for a book like *Between the Lines.*

Africa's Search for Identity

VICTOR C. FERKISS

George Braziller, $6.50

PETER RITNER

It is too bad that Mr. Ferkiss, an associate professor at Georgetown, could not have published this plain and attractive little book five years or so ago. Then its straightforward mapping of the hectic African situation, with the present tumbling the past and the future mortgaged to both, would have made a contribution to the sympathetic literature which for the first time instructed Americans in African facts of life. It is not just that the Ferkiss book rehearses what one has read many times before. You can't get too much truth or sense. It is that a consuming interest in "Africa's search for identity" has passed, to become the property of a few specialists. The rest of us are busy looking for our own identities, and doubtless will be busier. Africa entered twentieth-century world-history at an awkward moment for herself. The similarity of her condition to everyone else's must deprive her of the special attentions she seeks and deserves.

The sundering and degrading of family ties; arbitrary industrializations; "demasculinization"; breakdown of traditional communes; political improvisations; half-baked elites; new appetites; dread lures of urban life and mass-produced goods; dissonance of the generations; disruption of natural ecological balances and the population explosion plus the effect of these bugbears on cus-

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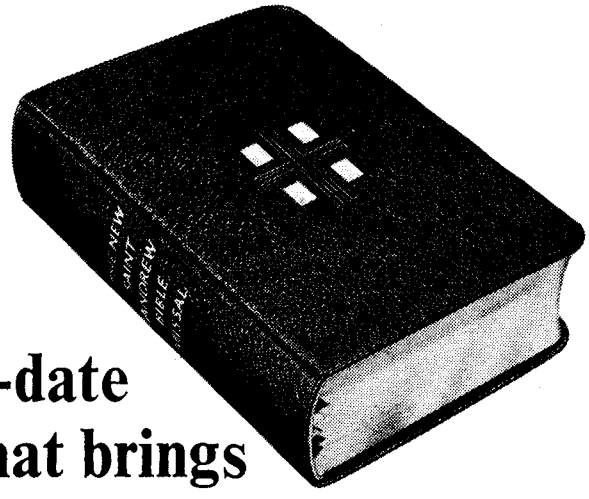
toms, spiritual values, and political forms —this is the true story: no one can deny it. But with variations it is the story of Montana or "Crestwood Heights" or Chungking as much as it is of any hamlet in Africa.

Granted, the language in which these tribulations are expounded and analyzed is mainly "Western." An Indian Communist cannot discourse on the Law of Surplus Value without employing concepts fashioned in Europe; the Nigerian electrical engineer must speak of *joules* and *ohms*. No doubt this conceptual form of Western imperialism can be irksome. But what can be done about it? And in a few years *joules* and *ohms* will sound as culturally neutral (or Nigerian, if you prefer) as the waters of the Gulf of Guinea. That stupendous event, the Technological Revolution, will soon enough cease to partake of the flavor of any one region, but will create, as it is already doing, a unique and near-universal "civilization" of its own.

For this is what is happening. Everywhere societies are struggling to find new principles of operation, new criteria of conduct, amidst the obscurities of a revolutionary condition which, so far as disruptive violence goes, bears a closer parallel to metamorphosis in insects than to anything previously experienced in human history. The *raison d'être* of society itself has been turned on its head. Security has always been the great justification of society—man is safer (and happier) in an ordered group than foraging on his own—and in all former times security could be identified with stability and continuity. Government comprised the art of finding and confirming dimensions of stability and continuity.

So powerful was this human urge, just to cite the best-known example of it, that for countless generations religious uniformity was thought to be part and parcel of political coherence. Millions of persons perished because of this assumption; until the middle of the nineteenth century even the British Parliament would seat only Christians. While nonmodern governments could concern themselves with religious and political stability, more or less unsuccessfully it is true, other dimensions of stability had to take care of themselves, and they largely did so. Techniques of milking cows, sowing seed, making war and love, dying and dyeing—these things remained the same for ages or altered imperceptibly. And there were always Luddites, in and out of authority, to resist the smallest innovations.

But stability, continuity, familiarity is only one of the yearnings of man's heart, only one aspect of human society. Power is something else he wants—and in our century manifestly a thing incompatible with continuity, perhaps with stability as well. In the twentieth century the yen for power triumphed definitively over the conservative instincts. Today all over the world, as a result of the greed for power, transmuted into science and engineering, sons' lives hardly resemble their fathers'; their sons behind them will live more unfamiliarly still. In this non-stop hubbub of change, the steps to be taken by governments to encompass even the modicum of social stability which is necessary for sanity and survival have yet to prove



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themselves anywhere. All our social and political identities are up in the air.

Evidently among the first things to go overboard are inherited ideological allegiances—or, at least, the virginal zeal for same. In Russia the new managerial classes display an indifference to dialectical finesse which under Stalin would have earned them the treatment Louis IX meted out to the Albigensians. In this respect Africa walks still somewhat behind the Western countries, for African orators, and American writers on Africa, continue to talk almost exclusively about capitalism, socialism, etc. Yet nothing is easier to demonstrate than that in the countries most enmeshed in the Technological Revolution—that is, North America and Europe—capitalism is growing more like socialism while socialism is growing more like capitalism. Both doctrines have evolved out of all recognition to those you find in the textbooks; neither gives any sign of having fulfilled its course; and at this point both are being hustled by the Technological Revolution towards unknown destinations rather than purposively directing it towards their respective Promised Lands.

We are not entirely at sea, of course, and perhaps there is something relevant to be added to the discussion of "African socialism." In defending the one-party state which has become so common a feature of the New Africa, any number of writers adduce the traditional African village powwow, where after hours of confabulation a "consensus" emerges on any decision which may need to be made. Such "substantial unanimity" (as Mr. Ferkiss calls it) is held up as an adequate surrogate for the "Western" apparatus of party platforms, elections, and formalized oppositions—something new out of Africa. Knowing a little of American villages anyway, I can't help suspecting that "substantial unanimity" strikes you one way when you're the chief, another way when you're the poor squatter-in-the-dust who's just been warned to leave town. But in any case it is ridiculous to maintain that a process of "substantial unanimity" can generate sound policies for such vexed and esoteric business as balances-of-payments, taxes and tariffs, priorities of resource allocation.

In a word, you cannot successfully run a modern nation, coping with the category of problems modern nations must cope with, along the lines of this romance of the African village council. On the contrary, you need built-in challenge and reappraisal, because the shapes of the problems constantly change. You need provision for options and oppositions, because the modern world is too complex for certainty and because the miscalculations of unchecked modern bureaucracies can burgeon into gigantic catastrophes. You need a scorn of all dogma, because (perhaps unfortunately) no man-made dogma is subtle enough to anticipate the shifts and dodges of the Technological Revolution. For these reasons, then, the "pragmatism and individualism" which it is sometimes hinted are non-exportable Western traits, along with socio-political mechanisms that can accommodate them, are not local quaintnesses but are enjoined by the facts of life if the Technological Revolution is to be managed at all. No modern nation can afford to become muscle-bound by ideology. Its sense of "identity" must be kept loose; man's war with the Technological Revolution must remain a war of thrust and movement. The political stability of the future must build itself on a ground of radical social discontinuities, coming at mankind in rapid and bewildering succession.

What more can one say about Africa? Well, in a millennium men will look back to the 1900s and recall but one of two things about us. Ours was the century when man blasted himself back to the Stone Age, or ours was the century when man took a first short step towards the stars. In the grand corridors of history nothing else in our time begins to match the significance of these preposterous opportunities. In neither of them will

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REVIEWERS

FATHER ANDREW M. GREELEY is the co-author with Peter H. Rossi of *The Education of American Catholics.*

LEONARD KRIEGEL is the author of *The Long Walk Home* (Appleton-Century).

PETER RITNER is the author of *The Death of Africa.*

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Africa play much of a role. Whatever the gifts with which individual Africans will endow the world—and creative genius is everywhere irrepressible, thank God—the governments of Africa possess few options. They must gird themselves to fight a thousand tedious battles against harsh environments and a harsh history; reclaiming soils, putting people to work, carving out niches in the international economy. All this must be done despite bouts of political adventurism and irresponsibility from the inside and the specter of South Africa—that horrible polity capable of infinite mischief—on the outside. For many reasons it is an exasperating and boring assignment, and moreover one in which innumerable discouraging failures can be foreseen at the outset. To some extent other parts of the world can and must help. But not greatly.

As I have written, Mr. Ferkiss has given us a perfectly passable book, one which, with changes of names and figures, could serve to describe South America almost as well as Africa. He has been overbrisk in spots: most Boers did not participate in the Great Trek, but stayed home in the Cape; also, whence the notion that political parties did not start up in America until after George Washington's death? But the main trouble is, it's hard to take Africa's "search for identity" very seriously when we have small if any idea of our own.

CORRESPONDENCE

(*Continued from page 325*)

diverted to administrative offices. Several strictly factual news articles about the protest as well as some signed editorials were so thoroughly censored by the Jesuit moderator of the student newspaper that the editor and two staff members felt constrained to resign their positions—and their scholarship money as well. Two Claretian seminarians, students at Loyola, merely watched the chancery protest from across the street; the following day they were both expelled from the seminary.

Recently we have learned that at Loyola's commencement (June 4) an honorary degree is to be conferred upon Auxiliary Bishop Ward, titular head of the archdiocesan liturgical commission, who is noted for having contributed absolutely nothing to education or to liturgical renewal. A significant number of faculty members view this as not only degrading to the University, but also as an abject concession to the chancery. Finally, the Ignatian Award, bestowed annually upon the outstanding senior, was by a clear-cut vote of the student body and the Committee on Student Affairs to be given to James Freeman, student body president and leader of the chancery protest. It has since been announced that the Ignatian Award will not be given this year.

Although Loyola University is a small institution, and recent events here may not seem important, still they do indicate that even here on the fringe of Christendom oppressive authoritarianism and academic paternalism are no longer meekly accepted as an unalterable fact of life. The students, who conducted themselves throughout the affair in a mature and dignified manner, are aware of that; the members of the faculty are also aware. How to make administrators aware is the basic problem. For instance, Father Greeley's excellent article about religion on the Catholic campus (Commonweal, April 15) was not approved for reading in the Jesuit community dining room on

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the grounds that it would "offend some fathers."

Certainly there must be more communication between professors and students, but perhaps it is more important that there be some real communication between professors and administrators. In particular, the situation of university professors who are members of a religious order is a terribly difficult and delicate one. Rather than criticism, some understanding and sympathy might be called for. Too often our clerical-academic superiors regard their position as did Pilate: "I have power to crucify you and to let you go." For that reason, as well as other obvious ones peculiar to this archdiocese, a Jesuit who is convinced that, despite everything, he can accomplish some good here, could not sign his name to this letter.

NAME WITHHELD

Correction

Stanford, Calif.

To The Editor: There was a rather awkward typographical error in my article on "Using Council Documents" (May 20), occuring in line 4 on p. 256. The omission of the word "not" in the printed text gave precisely the opposite impression from that indicated in my manuscript. The sentence should read "We are *not* eager that a few years hence, Catholic theologians find it possible, for example, to write off the religious freedom declaration on the ground that it is not doctrinally binding on the church but is only a bit of pastoral reflection."

ROBERT MC AFEE BROWN

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Coeducation

Notre Dame, Ind.

To the Editors: Your editorial (5/31/66) on coeducation in Catholic schools was as stimulating as it was incomplete. The doctrine of Pius the XI on segregated Catholic education is far from dead, as you imply. As late as 1958, the Sacred Congregation of Religious issued an instruction which . . . stated that such coeducation is permissible only in localities which the bishop deems it gravely necessary.

Many interpretations have followed Rome's issuance of this instruction. The most lengthy of these was that by that eminent canonist specializing in education, Father Fison. This interpretation took a very lenient view of the instruction. In my own opinion, the interpretation by Father Connell, who predictably took the stricter view, was more in keeping with the text of the instruction.

There have been a few scattered research studies on the effect of sexually segregated education on Catholic high schools and colleges. This research evidence seems to suggest that one of the major causes for voluntary dropouts from Catholic all-girls high schools is the lack of coeducation in the school. It also appears to suggest that Catholic all-girls high schools tend to make the girls less at ease with boys than is the case with girls from coeducational high schools. . . . And further . . . that Catholic women's colleges do not make the girls more feminine from the time they enter to the time they leave; indeed one study shows that the girls were less feminine when they graduated than when they entered. This evidence also indicates that more girls enter the convent from all-girls high schools than from coeducational high schools. . . . Certainly what is needed is some extensive, widespread, longitudinal, solid research to ascertain the true and total state of the evidence. . . .

JAMES MICHAEL LEE
UNIVERSITY OF NOTRE DAME
DEPARTMENT OF EDUCATION

Celibacy

Heidelberg, Germany

To The Editor: "The celibacy problem" (Leslie Dewart, April 22) is, I find, the best essay ever till now written about the celibacy in the present situation. I thank you very much. I am a priest seventy years old.

(REV.) ALFONS BEIL

"A Service . . ."

Washington, D.C.

To the Editors: Mr. Dewart has done a service to the Church by his historical discussion of celibacy and the priesthood (April 22). Separation of these two charisms helps to clarify and enhance the nature of both.

There is in his treatment, however, perhaps too great a stress on celibacy and on religious life as withdrawal from the center of Christian life. It is true that there is an element of separation in virginity in the case of a man or a woman. This separation can, however, free the celibate for widespread service to his neighbor. It seems to me that historically, it is not celibacy but human structures established to protect it which have been the real cause of separating the celibate man or woman from the world.

Witness the founders of active congregations of men or women. Their motivating impulse was a deep concern for the suffering people around them. Virginity freed them from intense involvement with many others. Structures imposed by second and later generations separated the members of the congre-

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gation from the world which their institute had been founded to save. Protections necessary at a particular time were codified in law and became binding for years afterwards. Because of this there is the constant tension between life and structures in religious institutions.

While agreeing that there is an eschatological witness aspect to celibacy, I fear that a one-sided emphasis on this denies history as well as the experience of many today. The deep personal concern and involvement in many persons' problems on the part of the priest or religious sister or brother witnesses to the incarnation as much as to the end-time. I think it is important to separate priesthood and celibacy without relegating the latter to the one-sided position of eschatological witness.

SISTER JANE STIER, O.S.U.

Protest

Claremont, Calif.

To the Editors: Although I applaud the general purpose of Leslie Dewart's article on celibacy, I must protest against the theological structure into which the argument is inserted. The proper way to translate the early Christian expectation of the parousia is not by abrogating its distinction between the Kingdom and this world and simply identifying the two in a historical incarnational theology. This is nothing but a Hegelianism which makes everything that *is* good, and does away with the iconoclastic power of Christian hope.

Eschatology is indeed something that happens constantly within history, but not *as* history, but rather as something which constantly encounters history and places it in a position of judgment. Teilhardian incarnational natural history completely loses any understanding of such judgment of God upon history. It merges the two undialectically, and, in the last analysis, has no understanding of the concept of Fall and of evil. Therefore, it is not a valid translation of the Christian dialectic, but does away with it altogether. The only proper way to translate Christian eschatology is to keep this dialectic, but in an existential mode of apprehension, so that we continue to understand the real clash and antagonism between eschatology (which is also continuous with the primal creation, that being-from-God which God looked upon from the beginning and saw that it was "very good") and "this world," the world of alienation and egoism which man makes for himself and which falls below the good creation of God.

With this dialectic, we can indeed live in full embrace of all valid creational reality, but without losing that iconoclastic power to constantly protest against the deformation of creation by "this world." Thus celibacy should not so much be done away with, but the validity of its insight should be demythologized so it is seen not as something accomplished by staying unmarried (a very crude symbol at best) but something accomplished by a totally inner freedom which does not become fused with "what is" but is free to become again and again a "new creation."

DR. ROSEMARY RUETHER
IMMACULATE HEART COLLEGE

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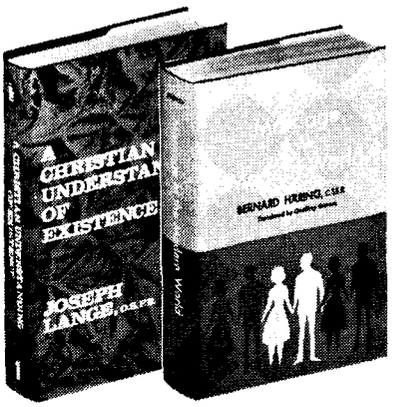

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For some years now, the main question about the layman's role in the work of the Church has not been whether he should have a role but what it should be and how it should be implemented. These latter problems have come down to two basic questions: where does the layman gain his right to take an active part in the work of the Church; and what is the specific competence and scope of the layman's activities? The "Decree on the Apostolate of the Laity" now provides a reasonably clear answer to these questions. On the source of the layman's rights the Council Fathers have now said that "The apostolate of the laity derives from their Christian vocation . . ." and also that "The laity derive the right and duty to the apostolate from their union with Christ the head." On the specific competence of the laity, the Fathers have said that "The laity must take up the renewal of the temporal order as their own special obligation."

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—COMMONWEAL, December 3, 1965

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